

# THE CATHOLIC MIND

VOL. XXXIX.

APRIL 22, 1941.

No. 920.

## A Plea for Peace

POPE PIUS XII

*The official English text of the Sovereign Pontiff's Easter Sunday message delivered to the world April 13, 1941.*

*Reprinted from the New York Times.*

**W**E most cordially greet you all, beloved sons and daughters of Rome and of the entire world, in the spirit of alleluia of Easter morn, in the joyful spirit of the resurrection and peace of Christ, after the desolation of His divine passion: but, unfortunately, there has been no resurrection, no restoration of peace among nations and in Our joyful greeting to you there must be intermingled that note of distress which was the cause of great sadness and continual sorrow to the heart of Paul the Apostle while he was preoccupied about his brethren who were his kinsmen according to the flesh (Romans ix. 2).

In the lamentable spectacle of human conflict which We are now witnessing We acknowledge the valor and loyalty of all those who with a deep sense of duty are fighting for the defense and posterity of their fatherland; We recognize, too, the prodigious and in itself efficacious development made in industrial and technical fields; nor do We overlook the many generous and praiseworthy gestures of magnanimity which have been made toward the enemy: but while We acknowl-

edge, We feel obliged none the less to state that the ruthless struggle has at times assumed forms which can be described only as atrocious.

#### APPEAL TO BELLIGERENTS

May all belligerents, who also have human hearts molded by mothers' love, show some feeling of charity for the sufferings of civilian populations, for defenseless women and children, for the sick and aged, all of whom are often exposed to greater and more widespread perils of war than those faced by soldiers at the front.

We beseech the belligerent powers to abstain until the very end from the use of still more homicidal instruments of warfare; for the introduction of such weapons inevitably results in their retaliatory use, often with greater violence and cruelty by the enemy. If already We must lament the fact that the limits of legitimate warfare have been repeatedly exceeded, would not a more widespread use of increasingly barbarous offensive weapons soon transform the war into an unspeakable horror?

In this tempest of misfortunes and perils of afflictions and fears, our most powerful and safest haven of trust and peace is found in prayer to God, in whose hands rests not only the destiny of men but also the outcome of their most obdurate dissensions; wherefore We express our gratitude to Catholics of the entire world for the fervor with which they responded to Our call to prayer and sacrifice for peace on November 24th.

Today We repeat that invitation to you and to all those who raised their minds and hearts to God and We beseech you not to relax your prayerful vigilance but rather to reanimate and redouble it.

Yes, let us pray for early peace. Let us pray for universal peace; not for peace based upon the oppres-

sion and destruction of peoples but peace which, while guaranteeing the honor of all nations, will satisfy their vital needs and insure the legitimate rights of all.

### EFFORTS TO SHORTEN WAR

We have constantly accompanied prayer with Our own endeavors. To the very limit of Our power and with a vigilant consciousness of impartiality in spirit and in our apostolic office, We have left nothing undone or untried in order to forestall or shorten the conflict, to humanize the methods of war, to alleviate suffering and to bring assistance and comfort to the victims of war.

We have not hesitated to indicate in unmistakably clear terms the necessary principles and sentiments which must constitute the determining basis of a future peace that will assure the sincere and loyal consent of all peoples. But We are saddened to note that there seems to be as yet little likelihood of an approximate realization of peace that will be just, in accordance with human and Christian norms.

Thus Our supplications to Heaven must be raised with ever increasing meaning and fervor, that a new spirit may take root and develop in all peoples and especially among those whose greater power gives them wider influence and imposes upon them additional responsibility; the spirit of willingness, devoid of sham and artifice, that is ready to make mutual sacrifices in order to build, upon the accumulated ruins of war, a new edifice of fraternal solidarity among the nations of the world, an edifice built upon new and stronger foundations, with fixed and stable guarantees, and with a high sense of moral sincerity which would repudiate every double standard of morality and justice for the great and small or for the strong and the weak.

Truth, like man, has but a single face: and truth is Our weapon, just as prayer is Our defense and strength,

and the living, sincere and disinterested apostolic word, inspired by fraternal affection, Our entree to the hearts of men.

These are not offensive and bloody weapons but the arms of spirit, arms of Our mind and heart. Nothing can impede or restrain Us from using them to secure and safeguard just rights, true human brotherhood and genuine peace, wherever the sacred duty of Our office prompts Us and compassion for the multitude rekindles Our love.

Nothing can restrain Us from repeatedly calling to the observance of the precept of love those who are children of the Church of Christ, those who, because of their faith in the Divine Saviour, or at least in our Father who is in Heaven, are very near to Us.

Nothing can impede or restrain Us from doing all in Our power in order that, in the tempest of surging waves of enmity among the peoples of the earth, the divine ark of the Church of Christ may be held firmly by the anchor of hope under the golden rays of peace—that blessed vision of peace which in the midst of worldly conflicts, is the refuge and abode and sustenance of that fraternal spirit, founded in God and ennobled in the shadow of the cross, with which the course must be set if we are to escape from the present tempest and reach the shore of a happier and more deserving future.

However, under the vigilant providence of God and armed only with prayer, exhortation and consolation, We shall persevere in our battle for peace in behalf of suffering humanity. May the blessings and comforts of heaven descend on all victims of this war: upon you who are prisoners and upon your family from whom you are separated and who are anxious about you, and upon you refugees and dispossessed who have lost your homes and land, your life's support.

## SHARE ANGUISH AND SUFFERING

We share with you your anguish and suffering. If it is not allowed Us—as We would honestly desire—to take upon Ourselves the burden of your sorrows, may Our paternal and cordial sympathy serve as the balm which will temper the bitterness of your misfortune with today's greeting of the alleluia, the hymn of Christ's triumph over earthly martyrdom the blossom of the olive tree of Gethsemane flourishing in the precious hope of resurrection and of the new and eternal life in which there will be neither sorrow nor struggles. In his vale of tears there is no lasting city (Hebrews xiii, 14), no eternal fatherland.

Here below we are all exiles and wanderers; our true citizenship, which is limitless, is in heaven, in eternity, in God. If worldly hopes have bitterly deluded you, remember that hope in God never fails or deceives. You must make one resolve, not to allow yourselves to be induced either by your sad lot or by the malice of men to waver in your allegiance to Christ.

Prosperity and adversity are part and parcel of man's earthly existence; but what is of the utmost importance, and We say it with Saint Augustine, is the use that is made of what is called prosperity or adversity. For the virtuous man is neither exalted by worldly well-being nor humbled by temporal misfortune; the evil man, on the other hand, being corrupted in prosperity, is made to suffer in adversity.

To the powers occupying territories during the war, We say with all due consideration: Let your conscience guide you in dealing justly, humanely and providently with the peoples of occupied territories. Do not impose upon them burdens which you in similar circumstances have felt or would feel to be unjust.

Prudent and helpful humanitarianism is the commendation and boast of wise generals; and the treatment of prisoners and civilians in occupied areas is the

surest indication and proof of the civilization of individuals and nations. But, above all, remember that upon the manner in which you deal with those whom the fortunes of war put in your hands may depend the blessing or curse of God on your own fatherland.

Contemplation of a war that is so cruel in all its aspects and the thought of the suffering children of the Church inspires in the heart of the common Father and forms upon Our lips words of comfort and encouragement for the pastors and Faithful of those places where the Church, the spouse of Christ, is suffering most; where fidelity to her, the public profession of her doctrines, the conscientious and practical observance of her laws, moral resistance to atheism and to de-Christianizing influences deliberately favored or tolerated, are being openly or insidiously opposed and daily in various ways made increasingly difficult.

The records and artifices of this generally secret and at times even public martyrdom, which insidious or open impiety makes followers of the Crucified suffer, are multiplying daily and constitute as it were in an encyclopedia of many volumes, annals of heroic sacrifices, and furnish moving verification of the words of our Divine Saviour: "The servant is not greater than his master. If they have persecuted me, they will also persecute you" (John xv, 20).

#### SOURCE OF COMFORT

Is this divine warning not a source of tender comfort on that sorrowful and bitter way of the cross which you are following because of your fidelity to Christ? To all of you who are walking so sadly along this way, priests and religious, men and women and particularly you young men, pride and joy of your families, who are called upon to bear the burden of these merciless and bitter days—whatever be your origin, language, race, social condition or profession

—all you upon whom the seal of suffering for Christ is stamped so clearly, a sign no less of suffering than of glory, as it was to the great Apostle Paul, you are numbered among those privileged intimates who are nearest to the Cross of Calvary and by this very fact nearest also to the pierced heart of Christ and to Our own.

On that We were able to make you appreciate how profoundly Our heart has been pierced by the cry of the Apostle of the Gentiles, "Who is weak, and I am not weak"? (Second Corinthians xi, 29.) The sacrifices you are called upon to make, your suffering in mind and body, your concern for your own faith and still more for the faith of your children, We are aware of them, We share them with you, We lament them before God.

And yet withal, on this day We greet you with joyful alleluia; for it is the day of Christ's triumph over His crucifiers, open and secret, ancient and modern. We convey that greeting to you with the voice and confidence with which, even in the days of the persecution, the early Christians exultantly sang that alleluia.

Perhaps you do not recall the words of Our Lord to Martha: "I am the resurrection and the life: he that believeth in Me shall not die for ever" (John xi, 25, 26). The certainty that through sacrifice for their faith, even to the sacrifice of their life, they were assuring themselves of resurrection made of the martyrs heroes of Christ, faithful unto death.

#### URGES IMITATION OF MARTYRS

You enjoy that same certainty. Imitate them and with the greatest prophet of the new and eternal testament raise your eyes to that heavenly Jerusalem where Christ gloriously reigns and rules and, while rewarding His good and faithful servants, proclaims the mys-

tery and splendor of their triumph in the shining whiteness of their garments, in the indelible inscription of their names in the book of life and in decreeing that they be exalted before His Father and the heavenly court, with admirable words which you in your perilous trials must never forget: "He that shall overcome, shall thus be clothed in white garments, and I will not blot out his name out of the book of life, and I will confess his name before My Father, and before His angels." (Apocalypse iii, 5).

Beloved sons and daughters! To Jesus Christ, "Prince of Kings of the earth, who hath washed us from our sins in His own blood" (Apocalypse i, 5), raise your eyes while, as pledge of that heavenly peace which He alone can give to us and which We implore of Him in superabundant measure for all humanity, We impart to you, to pastors and Faithful, to your families, to your children, that Christ may protect and keep you in His grace and love; to those who in the fulfilment of duty are fighting on land and sea and in the sky and especially to all those who have been so severely lashed by the scourge of war, with heart overflowing with love, Our paternal apostolic benediction.

May the blessings of Almighty God, Father, Son and Holy Ghost, descend upon you and remain forever. Amen.

\* \* \*

It is in prayer that our intimacy with Christ becomes completely conscious. Catholic prayer is therefore a *tutoiement* to the Father in Christ. Our prayer is the prayer of the first-born: for in Christ we have the right of the first-born. As the community of Christ we stand before our Father more especially in liturgical solemnities. Without this childlike frankness that dares to say "our Father," we cannot understand the Church's prayers. The *per Christum* of the liturgical prayers shows us the depth of our community with Christ as *ecclesia orans*.—Tyciak: *Life in Christ*.

# The Jesuits in Maryland

GOVERNOR HERBERT R. O'CONOR

*Radio broadcast commemorating the 400th Anniversary of the founding of the Society of Jesus, delivered by the Governor of Maryland, March 23, 1941.*

**W**ELCOMED is the opportunity given to me, as Governor of Maryland, to make public acknowledgment of the far-reaching and lasting contribution by the Society of Jesus to the advancement of our civilization.

From a state which for over three hundred years has felt the beneficial influence of the Jesuit Fathers, I voice the sentiments of the countless numbers in paying deserved tribute to that noble band of men, who have left the impress of their work upon the annals of our state and nation. It was 307 years ago on Tuesday next when Father Andrew White landed at St. Clement's Island, Maryland, with his fellow settlers from the Ark and the Dove. Here the first Sacrifice of Holy Mass was celebrated in this part of the world. A mission school in St. Mary's County opened what was to be the ancestor of all Jesuit schools and colleges in the United States.

Since the day of the Maryland Pilgrims and their Jesuit spiritual advisors, centuries with an irresistible passage of time have come and gone. But the Archives of Maryland, permanently preserved in our Hall of Records in Annapolis, furnish unmistakable evidence of the definite part played in this formative period by the first Jesuit Fathers in our land.

An interesting insight into our first legal set-up reveals that the laws of the Maryland colony, largely under Father White's influence, contained no restrictions on religious grounds. In fact, it appears from

a number of authoritative sources that a majority of Maryland's early settlers were not affiliated with the Catholic Church. Another interesting fact is noted revealing the enlightenment of the Colony's character in that there was never a trial for witchcraft.

The great piety, fervor and tranquillity among the early settlers in this part of the new world are directly traceable to the influence of the Jesuit Fathers. Justly has Father White been described as the "Apostle of Maryland." Rightly does this Free State take pride in pointing to the early missions as monumental testimony of an illustrious band of preachers and doers of the Gospel; dispensers not only of spiritual aid but, also, of bodily and material comfort.

Fortunate also have we been to enjoy the fruits of the early entry of the Jesuit Order into the field of education. The splendid institutions of higher learning conducted by the Order throughout the length and breadth of our country have been towers of strength. The long roster of well-educated men graduated into the professional, the business and public spheres of activities from Jesuit colleges and universities is clear proof of their worth.

Of deepest significance, too, in this hour of emergency in which the country finds itself, is the thoroughly accepted fact, while some other systems of education have been subject to criticism and doubt because of alleged subversive teachings, that never, now or in any previous hour of our country, has there been any question of the loyalty of the teachers or students of Jesuit institutions.

This situation is one that will be found of increasing importance to the nation if, unfortunately, the emergency should become even graver than it is now. It is the direct result of the religious and ethical principles imparted to the many thousands of our people who in the past have been favored with, or now are enjoying, instructions at the hands of such teachers.

Those who have been thus well grounded in the tenets of faith and of ethical behavior, are not found and never will be found among the ranks of those misguided or ill-intentioned persons who would seek to destroy the democratic form of government that we all know and love so well.

The Jesuit alumnus realizes that he was educated not primarily for a career but for leadership in a way of life. That way of life is essential for the preservation of free institutions in a civilized world. He has been taught a philosophy of life which translates unchanging principles into actual living values.

The Jesuit alumnus has not been taught merely the nature of virtue but he has been trained to its acquisition and application. You cannot escape the fact that no way of life will survive unless justice, prudence, temperance and courage become the moral resources of one's character. The teaching to which he has been subjected would enable him to acquire the vision to understand the opportunity and to acquire the courage to use it. The doctrine which he has absorbed is absolutely opposed to governmental dictation by human whims and caprices.

Such teachings, as have been the part of Jesuit training, naturally have caused dictators to expel members of the Order from their countries because of their influence on youth. Obviously, as long as youth is educated to intelligent independence of action and liberty, so long will government by dictatorial rule be impossible. In the Jesuit spirit, as the very foundation stone of their Order, singled out by Ignatius Loyola and expressed in perpetual truth, true discipline is never a source imposed from without on a blind will. Rather, it is a power of self-conquest, within a man, based on solid religious and moral principles.

Our generation and generations before us have been enriched by such teachings. It was an established fact that the integrity of Christian truth could not be pre-

served without the integrity of the Christian democratic way of life. Government by the people and for the people has been possible only where their education equipped them to exercise their rights intelligently and to fulfil their obligations. It was for this reason that the Jesuits conceived, as early as 1640, the plan of erecting a college as a necessary part of their program. Although it was a century and a half before the realization of this dream, it came about through the establishment of Georgetown, then in Maryland, in 1786.

Certainly, any land endowed with such institutions of learning as the Jesuit Order has given to America may well feel it is blessed beyond the telling. Too well is it recognized today by thinking people everywhere that an accumulation of scientific or other facts, no matter how complete it may be, is a poor substitute for that rounded education which develops and disciplines the heart, while it develops the intellect.

On this occasion of the celebration of the 400th anniversary of the Jesuit Order, it is a source of deep gratification to us to be able to look back upon our years of training under the members of the Jesuit Order. It is also satisfying to realize that today many thousands of our young men and college graduates are receiving that very same education, and are being fitted by a fully-rounded education to step into the affairs of our country and to contribute their thought and leadership in the maze of problems that now confront us, and that undoubtedly will be with us for some years to come.

As Governor of Maryland, and as a former student who fully appreciates and treasures the traditions and philosophy that it has been a privilege to receive at the hands of the Jesuit Fathers, I respectfully salute the Order and ask the continuance of God's blessing on its work of education among the future leaders of our country.

# The Communist-Fascist Revolt Against Civilization

WILLIAM HENRY CHAMBERLIN

*Reprinted from New Europe, March, 1941.*

**B**Y revolution and war, Communism and Fascism have gained control of much the greater part of the European continent. The Soviet Union, the world's sole Communist state, also includes a large part of Asia. Japan's political, economic, and social system bears an increasing number of points of resemblance to the Fascist pattern. Communism, of a somewhat modified form, is an important factor in the Chinese political scene.

So, two continents have been directly affected by these two modern revolutionary movements, and the impact of Communist and Fascist theory has been felt throughout the world. What are these systems in theory and in practice? What is their relation to each other? What kind of world do they tend to create?

Officially, Communism and Fascism were deadly enemies, until the Hitler-Stalin pact of August 23, 1939. To be a real or suspected Communist in Germany and Italy, to be a real or suspected Fascist in the Soviet Union was to risk execution or confinement in a concentration camp. Yet any dispassionate observer could not fail to notice many common features of the Communist and Fascist states. There was the supposedly infallible leader, who was called Stalin in Russia, Hitler in Germany, and Mussolini in Italy. There was the single ruling party, called Communist in the Soviet Union, National Socialist in Germany, Fascist in Italy.

This single party tolerated no competition, no

other organized political party or groups. It was a governing class, not a political party, as that term is understood in democratic countries.

### UNLIMITED PROPAGANDA

Every agency of instruction and entertainment, the press, the schools, the radio, the stage, the motion picture, is pressed into service to glorify the dictatorial regime and to denounce and vilify its enemies. The kind of public opinion that is created in liberal democratic countries by the free play of expression of opposing viewpoints does not, and cannot, exist in the Totalitarian State, where only ideas which have been sanctioned in advance by the Government can find legal expression. The effect of this propaganda should not be underestimated, especially in the case of the younger generation which lacks standards of comparison with conditions which prevailed before the establishment of the dictatorship.

For those who do not accept the propaganda, there is the constant threat of terror. Every Totalitarian State has an extremely powerful secret political police (this organization is called Gay-Pay-Oo in the Soviet Union, Gestapo in Germany, Ovra in Italy) that is bound by no legal restraints and may inflict any penalties, including capital punishment, without public trial. The very organization of the modern style dictatorship, with its ruling party recruited from men and women of all classes and occupations, with its representatives in every large factory, in every large office, in every apartment house, creates a prodigious network of espionage.

Whatever one may think of the morality or the desirability of the Totalitarian State, one cannot, on the basis of experience, deny that it is an immensely effective engine of power. The old-fashioned despotism, resting only on its army, its bureaucracy, its professional police and spies, was always challenged more or

less successfully by daring revolutionaries who created secret organizations, operated clandestine printing-presses, spread their agitation through various channels. The Communist-Fascist type of state is much more efficient in its ruthlessness. Legal means of protest and opposition are non-existent and the balance-sheet of underground political activity, whether in the Soviet Union, in Germany, or in Italy, is not favorable. So all-pervading is the modern dictatorship that, even in times of great hardship, when secret discontent is widespread, the prevalent mood is one of apathy, of cynicism, of helplessness rather than of militant resolution to overthrow the regime.

#### A GENERAL REVOLT

Communism and Fascism may be accurately interpreted as the two wings of a general revolt against civilization, as that term was understood in the nineteenth century. The predominant strain in the development of Europe during that century was that of liberalism, in politics and in economics. Some countries, to be sure, felt this liberal impact less than others, and there was less popular control over governments as one moved eastward from Great Britain and France, through Germany and Austria to Russia.

Yet even the most authoritarian governments felt obliged to make some concessions to the principles of liberalism. Such conceptions as security of persons and property against arbitrary arrest and confiscation, freedom of speech and assembly, independence of academic research, the necessity for some form of representative legislature were immensely more prevalent at the beginning of the twentieth century than they had been one hundred years earlier.

Liberal civilization had probably reached its peak on the eve of the outbreak of the first World War. Not only was the individual safeguarded in his essential rights and liberties to a greater degree than ever be-

fore; not only was the material standard of living steadily improving as a result of the accumulation of capital and the processes of trade and investment in overseas countries; but governments were beginning to take a broader view of their social obligations. Social insurance and welfare measures, improved housing and education were beginning to take the edge off the class struggle between labor and capital which had been an accompaniment of the modern industrial system and for which Marx had predicted a catastrophic revolutionary solution. Had it not been for the World War of 1914-18 there is, at least, a strong possibility that European civilization might have continued to advance indefinitely along the road to peaceful and gradual progress.

The war was a great disaster, not only because of the ten million men who were killed and the greater number who were wounded or disabled, not only because of the immense devastation and destruction of accumulated wealth, but because it imposed a pattern of brutal violence upon changes which might have otherwise come about in a reasonable and constructive way.

#### TOTALITARIAN PSYCHOLOGY

The whole psychology, both of Communism and of Fascism is deeply rooted in the war. The Bolshevik Revolution in Russia was a direct outgrowth of the defeats and terrific losses of the Russian armies. The Tsarist system was not strong enough to stand the strain of years of conflict with a militarily and industrially stronger enemy. After the autocracy crumbled in March, 1917, the well-meaning but weak liberal Cabinets which tried to fill the vacuum were altogether unable to keep the people in line for further prosecution of the struggle. It was with the slogans "peace, land, and bread" that the Bolsheviks, a party which had hitherto found its followers almost entirely

among the industrial workers, succeeded in winning, at least, the passive support of the peasant majority of the Russian people.

This support was later undermined when civil war and requisitions belied the promises of "peace and bread." But the peasants were an unorganized, largely illiterate mass; the Communist technique of government by a mixture of terrorism and propaganda was already becoming effective.

Italian Fascism and German National Socialism are also products of the World War. Italy, like Russia, was economically a poor and backward country. The strain of the war was felt even more than in France and England. The post-war adjustment was difficult, with currency inflation, rising prices, increased impoverishment.

A long series of strikes in industry and agriculture, accompanied by a large increase of the Socialist vote in the elections, convinced the Italian middle classes that the country was threatened with Bolshevism. Mussolini, an ex-Socialist who had broken with his party because he favored intervention in the war, took advantage of this situation; rallied around him a growing group of followers, many of them war veterans; and, finally, with the passive cooperation of the army and police, smashed the Italian Socialist and Communist organizations, and made himself virtual dictator of Italy by the march on Rome in November, 1922.

Fascism in Italy was, therefore, a result of the ferment and unrest of the post-war period in Italy. It must also be regarded as an illustration of the principle, so often seen in the present age, that violence excites violence. The spectacle of the terrorist Soviet regime in Russia, which had expropriated and completely ruined the well-to-do and middle classes, created among those classes in other countries a natural, if sometimes exaggerated, susceptibility to the danger of Bolshevism. This led them to throw over demo-

cratic safeguards more quickly than might otherwise have been the case, to seek safety in dictatorship, to accept the loss of liberty if property rights and the existing social order were more or less maintained.

One must also recognize in Fascism, as in German National Socialism, a kind of youthful impatience with a *bourgeois* world, a desire for something more heroic, more romantic, more exciting which was constantly fed by the agitation of the dictators.

### GERMAN NATIONAL SOCIALISM

National Socialism in Germany made slower progress than Fascism in Italy for several reasons. There was almost universal literacy in Germany; parties and political ideals meant more to the people. Germany was a highly industrialized country with a powerful, well organized trade-union movement. The German trade-unions, with their belief in moderate progressive democracy, were a formidable obstacle to both the Communist and the Fascist types of revolution.

Bit by bit, however, the democratic forces in Germany were sapped and weakened. The German Republic started out under the heavy handicap of being responsible for the fulfilment of a peace treaty which the majority of the German people resented as both unjust and humiliating. In the words of the brilliant French writer, Andre Maurois, the Treaty was at once "too mild for its sternness and too stern for its mildness." It did not crush Germany so completely as to eliminate any hope of revival and revenge. Yet it contained territorial and economic provisions which supplied fuel to the propaganda of nationalist extremists.

Resentment over the lost war and hope for revenge might not have sufficed alone to bring Hitler into power, with his program of mystical exaltation of race and his fusion of two of the strongest ideas in German history, Nationalism and Socialism. The tremendous world economic crisis which began in 1929, and drove

the unemployment figures in Germany up to seven million, was the last mortal blow to German democracy. The workers, themselves, who, apart from a minority of Communists, had been the strongest bulwark of the German Republic became hopeless, apathetic, disillusioned. Once Hitler was in power he took steps to see to it that he could not be displaced. The apparatus of terror and propaganda, already familiar in Russia and Italy, began to work at full speed in Germany.

### REVOLUTION OF NIHILISM

Despite the fact that Mussolini and Hitler came into power, to some extent by exploiting the fear of Bolshevism, their methods of rule are in many ways very similar to Stalin's. It is hard to say how much of this is due to conscious imitation and how much to the inner logic of necessity for a revolution to maintain itself in power. In all three revolutions, the Soviet, the Italian, and the German, there is a common element of nihilism, so brilliantly described by Hermann Rauschning in his *Revolution of Nihilism*, one of the best analyses of the Nazi regime in action. The original ideals of the Revolution tend to fade with the acquisition of power. Those who insist on them too emphatically are liquidated, to use a familiar Soviet expression. The regimes tend to become power-machines, primarily concerned with self-preservation. This is what makes easy what may seem, on the surface, striking transformations of policy like Hitler's agreement with Stalin on the eve of the war.

Along with the many elements of similarity, there is one important difference between Communism and Fascism. The former sets out as a terrific explosion from below. Anyone who possesses property, however little, is ruined and expropriated. The well-to-do class, a considerable part of the educated class is outlawed and proscribed. Not only the administration of the

State, but the industrial management of the country is very largely turned over to new, often completely inexperienced men, adherents of the Communist Party.

Fascism, as it came about in Italy and in Germany, is a far less violent form of social upheaval. Known enemies of the regime are ruthlessly persecuted, but the majority of the people go about their business much as usual. An exception to this, of course, was the proscription of the Jews in Germany; but here again a comparatively small minority was involved, very much smaller than the social classes which from time to time have been marked for extermination in the Soviet Union. As a result, the wheels of everyday life revolve with much less friction in the Fascist states than in Communist Russia. The loss and wastage from sheer technical inefficiency is much less.

This is an important point to bear in mind at the present time in connection with the occasional speculation as to whether Stalin might enter the war against Hitler. Such a move may be ruled out as almost a physical impossibility because the technical gap between Russia and Germany, always a considerable one, has been widened by the different course of revolution in the two countries. Stalin's sole chance of winning a war, paradoxical as this may sound, is to stay out of it until all belligerents, Germany included, are so weakened that the Soviet military and industrial inefficiency will be compensated. There is every indication that this is precisely the policy which Stalin is following.

### FUTURE OF FASCISM AND COMMUNISM

Communism and Fascism are the typical expression of a violent, perhaps declining era of civilization which was thrown out of balance by the World War. Some elements in their program, greater state control over economic life, with a view to avoiding crises

and reducing unemployment, more emphasis on organized social welfare and sport, are probably necessary phases in the development of an increasingly urban and industrial civilization. They are duplicated, to a greater or lesser extent, in democratic countries. The complete freedom and irresponsibility, in relation to the community, of the British Victorian capitalist and his imitators in other countries is most probably gone forever. But if most liberals and democrats today are prepared to admit that curbs on the unrestricted power of private capital are both necessary and desirable, they are certainly not willing to admit the Communist-Fascist technique of government by terror plus propaganda.

The future of Fascism and Communism is, of course, dependent to a considerable extent on the issue of the present war. A German victory would mean the imposition of a Fascist pattern on the European continent and on such other regions as might fall under German or Italian control. Fascism might also then spread by imitation in other continents. Should Germany be defeated, Fascism would be discredited, but it is very difficult to say what political and economic system would take its place.

Communism is in a somewhat different category. It might continue to lead a hermit, shut-in existence within the Soviet frontiers if Stalin should remain aloof from the present war. Involvement in a major war with a first class power would probably be fatal to Stalin's dictatorship. Like its Tsarist predecessor, it would probably not stand up under the strain. There finally remains the possibility that Stalin might win the war by default, if neither Germany nor Great Britain should win a decisive victory, and growing devastation, hunger, and general economic dislocation all over Europe should create favorable conditions for a general spread of Communism.

# Church in New Order

JOHN LAFARGE, S.J.

*Reprinted from America.*

WITH the passing of the Lend-Lease or Aid-To-Britain bill a persistent question arises. It is an unpleasant question, one that opens up a long vista of painful possibilities. No one can say where it may end, since it starts an indefinite series of events, each of which may bring about a further and further readjustment of all our familiar scenes and landmarks. In a world actuated by charity and justice, it might portend a new and happier order. In a world plunged into the effects of original sin, sparsely governed by religious or Christian principles, already thoroughly poisoned by hate, storing up potentials for further hate, the prospect is much less encouraging. Pleasant or unpleasant, however, the prospect should be faced.

Michael de la Bedoyere, editor of the *Catholic Herald* (London) remarks in his recent book, *The Catholic Crisis*, that there exists no infallible promise that the Church will ever succeed in Christianizing the social order. The only guarantee given to her by her Divine Founder is that she cannot be utterly destroyed: "The gates of hell shall not prevail against it." But it is possible that the principles of social reform recommended by the Church shall continue to be frustrated by the schemes of the wicked and the timidity of the virtuous.

The Church has looked with great optimism upon the rise of national and sovereign states in our times. She has not created these institutions; they were made without consulting the Church, even for the moral principles that they presuppose. Those which today share the domination of the world and fight among

themselves for the mastery are either openly hostile to the Church, persecuting her members, or they are not deeply concerned with her existence or with her claims. In spite of that, the Church has continued to recognize national and sovereign governments, wherever and to whatever extent it is possible to recognize them without compromising her principles.

As the Church is a perfect society in her own sphere, so she respects the competence of the civil power in its field. "Each in its own kind," says Pope Leo XIII, "is supreme; each has fixed limits within which it is contained, limits which are defined by the nature and special object of the province of each, so that there is, we may say, an orbit traced out within which the action of each is brought into play by its own native right" (*Christian Constitution of States*). The Church *presumes*, often hoping against hope, that the State will remain strictly within its own limits, until there is overwhelming evidence to the contrary.

The Church, however, is not obliged to insist that the civil power maintain forever and under all circumstances the rigid division into independent, completely sovereign states that the political world now shows. The Church has been at home in a world governed by other systems: under a world empire or under various types of federation. As long as the rights of religion, of the family, of the individual human person are safeguarded, the Church is not basically concerned what form the domestic or the international civil system takes.

The conviction is being continually expressed, that the day of the small, completely sovereign countries has passed, never to return. If any do survive, it would seem that this will be due only to some altogether exceptional circumstance such as exists in the case of Switzerland. No matter how completely democracy's triumph may be, it is hard to see how it can again set up these lesser states save as part of a fed-

erated Europe or federated world in which certain great attributes of sovereignty will necessarily be held in common.

If this be true for the lesser states, will it not be true for the greater national bodies as well? Can our own country, for instance, hope to continue its existence as a supremely sovereign nation, going its own way in peace, offending no one, quarreling with no one, coveting neither people nor land nor wealth of other nations, but preserving the independence which has been our glory for more than 150 years? God grant that it may, but can we expect it?

We had hoped that this might remain possible, no matter what the outcome might eventually be in Europe. But with the passing of the Lend-Lease bill a great part of our sovereignty appears to have vanished as well. Placing all the powers of a sovereign nation into the hands of one individual, with the power to transfer any part of them to another nation, is but the prelude to the merging of all sovereignties into one. It is, in other words, the beginning of the end not only of this nation as an independent nation but of the very idea of any completely independent nations. It is the beginning of a new political order in which boundaries will be laid not between territories and geographically defined populations, but between groups held together by common interests or ideas, who may cooperate together the whole world over and completely break down our present divisions and norms of civil government.

If this is the new world that we are going to face, is it not time that we as Catholics prepare for the problems that it will place for us? As Professor Pitirim Sorokin says, it will be a political world vastly more governed by ideas, as ideas, than the world in which we now live, which runs in no small measure upon the traditions of earlier times, fashioned under other economies and inspired by other loyalties. These

ideas may be good or evil, angelic or diabolical, but they are still ideas. Ideas inspired by the Evil Spirit must be met and conquered with ideas taught by the Spirit of God.

Motion can be very rapid without being felt. A spot on the equator moves at 1,034 miles an hour, a spot at the pole does not move at all, but the sensation is the same in either case. It takes an event like the Lend-Lease bill to indicate to us how fast we are moving into the new international order. Catholics in America ought to play their part in fashioning this order. Unfortunately we are far from ready to play our part. We have found it sufficiently difficult to accommodate ourselves to the existing order, without concerning ourselves about the future.

The integrity of the United States, as a sovereign and democratic people, is one of the strongest bulwarks in the defense of natural rights that the world has ever known. If this defense is broken down, if our country has surrendered its sovereignty in the interests of the new international order, Catholics still face the problem of preserving human freedom in the new state of things. As was put by Raoul E. Desvernine, speaking at the Center Club in New York City on March 9, such defense is only possible through a "positive philosophy or set of values"; through a clear-cut understanding of "the Christian doctrine of Man." If we cannot fashion or control the new order, we must at least find our *modus vivendi* therein. We must decide now, and decide at once, what things we can never surrender, even at the cost of our lives. Even if we are to perish, let us perish as one, with one aim, one hope and for one cause.

We have been told to prepare for peace and to prepare for war. Our first job, as Christians and as Catholics, is to prepare for existence.

# What Is a Liturgical Altar?

CHARLES DREISOERNER, S.M.

*Reprinted from The Ecclesiastical Review.*

**M**OST of our churches have an organ and lamps. Yet, we never say that this or that church has a sound-producing organ or illuminating lamps, for it seems obvious to anyone who knows what "illuminating" means that it is unnecessary to use such an adjective about a lamp, which can hardly be anything else but illuminating. Similarly, anyone who understands that "liturgical" means pertaining to the public worship of God and particularly to the Holy Sacrifice of the Mass, will deem it unnecessary to call an altar liturgical, for an altar by definition pertains to the worship of God and particularly to the Sacrifice of the Mass. Usage has, nevertheless, admitted the term "liturgical altar," although, like the term "rubrical altar" that frequently replaces it now, it has the disadvantage of meaning several different things.

Popularly at present the term "liturgical altar" often designates not only an altar that is built according to the rubrics, but also one that lends itself to the ideals of the liturgical movement and spirit. Such an altar is basically a table, preferably facing the people, with candlesticks directly on the table and the crucifix higher in the middle. It stands upon a carpeted platform of three steps or more, always in odd number counting the top. If there must be a tabernacle, it is kept as low as possible so as not to hide the celebrant, and is shaped round or octagonal so as to have a veil covering it gracefully all around and preferably coming up to a point in the middle like a sort of tent. The crucifix, relatively small in size, may

be on top of the tabernacle,<sup>1</sup> or preferably behind and above. There are no flowers on the altar, except perhaps a slim vase or two between the candles. An antependium in the color of the day covers the front and back of the altar-table, and a square baldachin or canopy of cloth, or a ciborium of stone, overhangs the table and its platform. There are drapes to the rear and sides, as the position of the altar may permit. Such is approximately the meaning popularly attached to the term "liturgical altar." This sort of altar is certainly to be recommended, because it helps to give a fitting setting to the Mass and to concentrate attention upon it as the sacrifice of the community. It may not, however be called "liturgical" in the sense of being obligatory for Mass.

In fact it is better to use the term "liturgical altar" only in a strict sense. Then an altar is liturgical when it is built and decorated according to the rubrics and prescriptions of the liturgy. This kind of altar is obligatory for Mass. It should have a platform, preferably of three or more steps if it is the principal altar, the table for Mass, and a way of having the required candles not higher than the base of the crucifix (that is, the crucifix proper should not start below the bottom of the wax candles).<sup>2</sup> The crucifix stands in the middle between the candles, or above or behind the tabernacle. There is a veil around the tabernacle and not only in front.<sup>3</sup> It varies in color according the feasts or may remain white.<sup>4</sup> For longer exposition of the Blessed Sacrament a throne with back and canopy is provided for the monstrance unless there is a baldachin over the whole altar. This throne may not serve for the crucifix<sup>5</sup> and should preferably

<sup>1</sup> Sacred Congregation of Rites, *Decreta Authentica*, 4136, ad. 2.

<sup>2</sup> *Caeemoniale Episcoporum*, I, xii, 11.

<sup>3</sup> *Rituale Romanum*, IV, i, 6; *Decreta Authentica*, 3035 ad 10, 3150, 3520,

<sup>4</sup> *Decreta Authentica*, 3035 ad 10.

4000 ad 1, 4137.

<sup>5</sup> *Decreta Authentica*, 3576 ad 3, 4136 ad 2.

be removable. It may be placed on top of the tabernacle.<sup>6</sup> There are no rules forbidding several steps for candles and flowers or even a high reredos with many statues.

But is an altar without a baldachin over it liturgical? The baldachin over the altar seems to have the same meaning today as the canopy over the throne of a bishop. According to a decision of the Sacred Congregation of rites,<sup>7</sup> there should be one over every altar where Mass is said. This prescription has not been insisted on, however, by the Sacred Congregation. In fact general interpretation limits the prescription to the high altar and especially to the altar of the Blessed Sacrament,<sup>8</sup> and even there universal custom has done away very generally with baldachins. Hence they can hardly be regarded as absolutely prescribed, except where the local Ordinary insists on having them or where by apostolic indult the Blessed Sacrament is kept on an altar immediately below dwelling and sleeping rooms.<sup>9</sup> Yet, so long as the prescription of the *Ceremoniale Episcoporum*<sup>10</sup> remains as it still is in the newer editions, the baldachin remains in principle prescribed. An altar without a baldachin—and let us restrict it to the high altar where the Blessed Sacrament is kept—would therefore not be liturgical in the sense of conforming to absolutely all the prescriptions of the liturgy.

There should be two candles on smaller altars, and on the high altar four or six candles unequal in height and gradually rising toward the crucifix.<sup>11</sup> This is done by having the candlesticks made higher, or by setting them on steps, or by cutting the wax candles to different lengths. The custom of having

<sup>6</sup> Stercky, *Manuel de Liturgie et Cereemoniale* (Paris, 1935), Tome II, p. 98.

<sup>7</sup> *Decreta Authentica*, 1966.

<sup>8</sup> Stercky, *op. cit.*, I, p. 45.

<sup>9</sup> *Decreta Authentica*, 3525 ad 2.

<sup>10</sup> I, xii, 13 and 14; xiv, 1.

<sup>11</sup> *Caer. Episc.*, I, xii, 11, 16, and 24.

all the candles of the same height is tolerated by the Sacred Congregation.<sup>12</sup> There does not seem to be any ruling that the candles must all be in a line, although good taste may usually demand that they should all be in a line with the crucifix, as the missal suggests.<sup>13</sup> If sacristans need to relieve their imaginations by special display arrangements, they should do it rather in the sacristy behind closed doors than on the altar for the distraction of the Faithful and clergy. Good taste also demands that they should not make the altar a flower bed,<sup>14</sup> or a display shelf for ecclesiastical brassware. The *Caeremoniale Episcoporum* speaks only of little vases of flowers between the candles, and between the candles and the cross.<sup>15</sup> Books on ceremonies sometimes add that flowers in pots are unbecoming on the altar itself.<sup>16</sup>

These are the more important specifications about our altars. If an altar conforms to what is definite or official in them, it certainly merits the name "liturgical." And we should perhaps use the term only in this sense; otherwise we may seem to condemn as unliturgical and therefore wrong whatever may not happen to conform to the various ideals and ideas of zealous liturgists.

<sup>12</sup> *Decreta Authentica*, 3035 ad 7.

<sup>13</sup> *Missale Romanum*, Rub. Gen., XX: "Crux in medio, et Candelabra . . . hinc et inde in utroque ejus latere."

<sup>14</sup> Cf. *Ephemerides Liturgicae*, 1917, p. 102: "Ne fiant tales apparatus arbusculorum, et florum ut Ecclesia vel Altare in viridarium seu hortum imitentur . . . Locus igitur florum super Altare est spatium inter candelabra; ait hoc satis."

<sup>15</sup> *Caer. Episc.*, I, xii, 12: ". . . vascula cum flosculis, frondibusque odoriferis seu serico contextis."

<sup>16</sup> E. g. Stercky, *op. cit.*, I, p. 109, note.

# Some Things New and Old

## CANON LAW

**W**HAT is the Canon Law and is it binding on all Catholics? A prospective Catholic asks that question.

Briefly, the Canon Law is a body of legislation that has been formulated by the Church for the direction and discipline of its members. The Canon Law is binding on all Catholics, and yet it is not binding on every Catholic, which is a paradox that calls for some explanation.

First of all, every baptized person over seven years of age is subjected to the Canon Law, unless specially exempted. Then again the Code of Canon Law is binding only on Catholics of the Latin Rite, or Roman Catholics as they are popularly called. Catholics of the Oriental Rites have their own Canon Law, which is derived from early Councils or later special legislation, partly of the Roman See or of Councils of the different Eastern Churches which have received Papal approval.

But our interest here is in the Code of Canon Law for the Western or Latin Catholics, and this is of two kinds: the common law, which is universal and is binding on all; and the particular law, which is binding only upon certain categories of persons.

For instance the Canon Law which applies only to the clergy, is not binding upon the laity, including lay Religious. The Canon Law which affects members of Religious Orders, does not bind either those clergy who are subjects of diocesan bishops or the secular laity. Furthermore, there are parts of the Canon Law which are binding only on the secular laity, and have no application whatsoever to the clergy or members of Re-

ligious Orders. As an example, the Canon Law which deals with the matter of matrimony relates only to the secular laity; it cannot have any application either to the clergy or to members of Religious Orders.

Now although the Canon Law is authoritative, since it proceeds from authority, it can also be changed or suspended by that same authority. In addition, ecclesiastical law is not binding until it has been publicly announced. Mostly the legislation of the Church is officially published in the *Acta Apostolicae Sedis*, the official organ of the Holy See. But it is within the power of the Pope to publish legislation in other ways. The important thing is the promulgation of law by the authority of the Pope which gives it validity.

#### ANGLICAN ORDERS

When Leo XIII declared Anglican orders to be invalid was he speaking *ex cathedra*? That is, was it an infallible statement that the Pope made?

In the Bull *Apostolicae Curae*, which Pope Leo XIII issued on September 18, 1896, the Pope declared Anglican orders to be invalid. In the course of the Bull the Pope said (in Latin): "We pronounce and declare that ordinations carried out according to the Anglican rites have been, and are, absolutely null and void."

Now the question has been raised whether that statement of the Pope is to be understood as an infallible utterance, and the general agreement of opinion is that it was. This general agreement is drawn from the circumstances in which the Bull was published.

First of all, the Pope makes a definition, and it is the definition which contains the infallible statement, not every word of every paragraph or sentence of the Bull. Secondly, in a letter which he wrote on November 5, 1896, to Cardinal Richard, Archbishop of Paris, Pope Leo XIII stated quite emphatically and distinctly that his "intention had been to pass a final judgment

and settle the question for ever." In other words, the Pope's intention was to make an irrevocable statement, and that statement in this matter of Anglican orders was to lay down a rule to be followed without divergence. The question of the validity of orders in the Anglican Church is thus closed. It cannot be reopened or debated, any more than Papal Infallibility or the Immaculate Conception of the Blessed Virgin can be debated or questioned.

As the text of this Bull shows, Pope Leo XIII was not concerning himself with history or liturgiology. He was concerned with a dogmatic fact, and that dogmatic fact was the lack of form and intention used in the Anglican ordinal, as to that ordinal's departure from the norm of the Divine Revelation given by Christ to His Church when He instituted the Sacrament of Orders and gave power to His Apostles. In making his statement Leo XIII spoke the mind of the Church as it has accepted revelation regarding the handing on of the Apostolic and Christian Ministry.

The circumstances being such as they were, the Bull on Anglican orders is considered to be in the class of infallible pronouncements, since it fixed irrevocably the belief and practice of the Catholic Church.

\* \* \*

Faith reveals the highest manifestation of the sacramental principles in our Lord Himself—the Great Invisible for whom a daughter of Eve wove a garment of flesh, and who in real human nature walked amongst men. His human body contained His human soul, but that ineffable union in His Person of the human nature, upheld by the subsistence of the Word, marked the Son of the Blessed Virgin to be in truth the Man-God. If already creation was in a certain external sense the sacrament of God, here was the sacrament of God realized in a most intimate sense. Jesus Christ is at once the sublimest manifestation of the sacramental principle.—Father James, O.M.Cap. *Life and Religion*.